

Into a low and almost Inarticulate chant, which has a most uncanny effect. Ail are silent at once, and the *bashing\*anga* (medicine-men) gather round to interpret the voice of the spirit," <sup>1</sup> Sometimes the spirits of departed chiefs are reincarnated in animals, which are then revered as the abodes of the dead rulers. Thus the paramount chief of the Amambwe Is incarnated after death in the form of a young lion, while Bisa and Wiwa chiefs come back in the shape of pythons. In one of the rest-houses near Fife a tame python waxed fat on the offerings of fowls and sour beer which the Winamwanga presented to It in the fond belief that it housed the spirit of one of their dead chiefs. One day unfortunately for himself the reptile deity ventured to dispute the possession of the rest-house with a German cattle-dealer who was passing by; a discharge of shot settled the dispute In favour of the cattle-dealer, and the worshippers of the deity beheld him no more.<sup>2</sup>

Another Bantu people who worship the spirits of their Belief < dead kins are the Barotse or Marotse of the Upper !} <sup>ie</sup>

<sup>o</sup> Bn,rots< A i  
Zambesi. The Barotse believe in a supreme god, the asupn creator of all things, whom they call Niambe. He lives f^f<sub>unb</sub> in the sun, and by his marriage with the moon begat the world, the animals, and last of all men. But the cunning and ferocity of his creature man terrified the beneficent creator, so that he fled from earth and escaped up the thread of a spider's web to heaven. There he still retains a certain power to Interfere in human affairs, and that Is why men sometimes pray and sacrifice to him. For

example, the worshipper salutes the rising sun and offers him a vessel of water, no doubt to quench the thirst of the deity on his hot journey across the sky. Again, when a long drought has prevailed, a black ox is sacrificed to Niambe " as a symbol of the clouds big with the longed-for rain." And before they sow the fields, the women pile the seeds and their digging hoes in a heap, and pray to the god that he would render their labour fruitful.<sup>3</sup>

<sup>1</sup> C. Gouldsbury and H. Sheane, *op. cit.* p. 84.  
*The Great Plateau of Northern Nigeria*, <sup>3</sup> Eugene Bcgirin, *Les Ma-rotsd*  
 p. 83. (Lausanne and Fontaines, 1903),  
 pp.  
 - C. Gouldsbury and H. Sheane, *118 sy.*  
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